

FIVE MINUTE SERMON

REV. F. F. HICKET, O.S.B. ELEVENTH SUNDAY AFTER PENTECOST

THE ENEMIES OF THE CHURCH; THEIR ALL, THE DRINK EVIL

He that contemeth in small things shall fall by little and little. (Eccles. xix. 1.) We have studied the great enemies of the Church—the World, the Flesh, and the Devil. Let us now look at their ally—the Drink Evil—and learn to fear it.

And my aim this morning is to warn and frighten beginners, and not to try and reclaim habitual drunkards. One man who signals and stops a train and averts an accident does more good than twenty doctors, who after the collision, attended to the injured.

No one is a drunkard to begin with. How does the evil take hold of people? "He that contemeth small things, shall fall by little and little." It is an insidious evil. Some, alas! from heredity, have a lurking for it. Woe to those mothers craving who, through being saturated with drink for years themselves, leave their poor children with this cursed weakness.

Others, not prone to this vice, the devil has to lay siege to and make captive in some way. Perhaps they are weak and delicate, and they are ordered wine as a stimulant. They take it, learn to enjoy it; it does them good. There is no sin as yet. But in how many cases is it the beginning of a downfall? The amount is increased; recurrence to it more frequent; then it is craved for; then taken secretly; conscience is stifled, its fears are ridiculed.

And company, good fellowship, the habit of standing treat, the fear of being thought niggardly or cowardly, if you do not the same as others—all this drags off souls of men into the evil, as the trawlers net the helpless fishes of the deep.

Oh the pity of it! If men and women would only listen to a warning, would only be humble and fearful, and learn from the experiences of others, all would be well; but no; each one thinks he will escape, where others have perished.

How simple and easy is the beginning! And for some time no great evil happens. That is the craft of the devil! If you fell into deadly sin at once, you would draw the baited frightful, take the pledge, never let drink pass your lips again. Oh no! the devil lets the liking for it grow, and the habit get a firm, steady hold of you. And you, as yet, have done nothing wrong. So what you read and hear of the evils of drunkenness seems such an exaggeration, that you begin not to believe sermons or holy books. Yes, your better feelings are blunted, your mind is darkened; you are less afraid of it day after day.

The liking and the quantity taken grow insensibly—a craving comes on; the power of resisting, weakened already, snaps, and you are helpless. You thought you were a man, and a free man, to do as you like; and you wake up to find that you are the sodden slave of drink!

The Sacred Books warn us. The Saints of old warn us. If it any one? Saints Basil, Chrysostom, and Augustine denounce drunkenness. They all four call it "the mother of every crime, the root of wickedness."

Let us test whether these words are exaggerations; if so, they lose their power, and harm the cause instead of aiding it. According to them, the drink evil is the greatest of all, for it leads to all sin, to the breaking of all the Commandments. Is that so? Is it not enough to break one? Can it be that Catholic men and Catholic women give themselves over to a vice, that breaks all the Ten Commandments?

"See for yourselves. The First Commandment: 'The Lord thy God thou shalt adore, and Him only shalt thou serve.' And St. Paul points at the drunkards: 'Whose God is their belly' (Phil. iii. 19). Adore, pray, raise up your mind, and heart! How can he? St. Cyril says: 'Drink dulls the senses, leads captive the mind, dims the sight, ties the tongue, and dishonours it.' We have all heard the senseless babbling of a drunken man; could that be prayer? And the Second Commandment: 'Thou shalt not take the name of the Lord thy God in vain.' Oaths, curses, and blasphemies are the language of the drunkard, even in the case of those, who otherwise do not commonly sin in this way.

"Remember thou keep holy the Sabbath day." Remember! How can he? The drunkard has no senses to remember! How can he? The drunkard has no senses to remember with. And when the Church bells ring for Mass they fail to waken him out of his drunken sleep. God's day is dishonoured by the drunkard.

The fourth Commandment! Poor children, how can you keep that, when you see your parents drunk? Honour her a drunken woman, a mother! Her reproach and her shame shall not be hid. (Eccles.

xxvi. ii.) Honour that man, and call him father! He is the thief of the household; he has drunk the money that should keep and provide for you; he makes you an outcast from the Church; and you have to honour him!

Quarrellings and murder, forbidden by the fifth commandment. Does not drunkenness lead up to nine tenths of these crimes? And the sixth. Drink is secretly ever mentioned in the Scripture without a reference to the sins against the sixth commandment. They are not nice even to read, and some very foul to utter. The seventh, "he breaks, stealing from his children to spend on drink. And the eighth commandment, too, because when his vile passions are stirred up no man's good name, no woman's good name is safe with the drunkard."

"His tongue is a fire, a world of iniquity." (Jas. iii. 6.) And the ninth and tenth commandments. There is no restraint about them. Drunkards are seeking with bad desires, unrestrainedly indulged in.

Yes, even worse may follow; a drunkard's death is no uncommon thing. Alas! then our Lord's words come true: "You shall die in your sins." (John viii. 24.) My dear brethren, will you be wise and take a word of warning? You may never yet have been tempted to drink, but you can be humble and afraid of it. Make up your minds to resist the beginnings. Pray for those who are the slaves to it, that you may have the holy fear of it yourselves. Draw back at once if your foot is set on the downward path. Ask God for humility and holy fear, the only safeguard, for "he that contemeth small things, shall fall by little and little."

PRAYERS FOR THE DEAD

THE DOCTRINE AND PRACTICE OF PRAYING FOR THE DEAD AMONG ANGLICANS

Nine years before Newman became a Catholic, his heart beating with the surging of the rising tide of truth, he wrote as follows of the commemoration of the faithful departed in the early Christian Church:

"The first Father who expressly mentions Commemorations for the dead in Christ is Tertullian, about a hundred years after St. John's (the apostle's) death. This, it is said, is not authority early enough to prove that ordinance [custom] to be apostolical, though succeeding Fathers—Origen, St. Cyprian, Eusebius, St. Cyril of Jerusalem, etc.—bear witness to it ever so strongly. Yet St. Paul's Epistle to Philemon is for the first time mentioned by Tertullian, and yet it is now universally accepted. Now, I ask, why do we receive the Epistle to Philemon as St. Paul's, and not the Commemorations of the faithful departed as apostolical also?"

which is acknowledged on all hands to have been observed as a religious duty down to three hundred years ago. (Discussions and Arguments, pp. 204, 205.) The year before those words of doctrinal conviction were written, Newman expressed his notion of what Purgatory may be in some of the sweetest verses he ever wrote, called Waiting for the Morning. He chooses as his motto an expression of St. Bede the Venerable, that Purgatory is "as it were a meadow, resting in which the souls rather wait than suffer, not yet being capable of the Beatific Vision."

They are at rest; We may not stir the heaven of their repose With loud voiced grief, or passionate request, Or selfish plaint for those Who in the mountain grotts of Eden lie, And hear the fourfold river as it hurries by.

They hear it sweep In distance down the savage vale; But they at eddying pool or current deep Shall never more grow pale; They hear, and meekly muse, as fain to know How long untired, unspent, that giant stream shall flow.

And soothing sounds Blend with the neighboring waters as they glide. Posted along the haunted garden's bounds Angelic forms abide, Echoing, as words of watch, o'er lawn and grove, The verses of that hymn which Seraphs chant above.

To be sure this is a mild view of the Purgatorial state of suffering, yet adaptable to some gentle phases of it, as expressed by St. Bede and many others; who, however, do not fail to tell the severer lessons of purgatorial experience, those that are for other than mere waiting. Nor does Newman as yet express an active purpose of praying for the dead. He wrote his plaintive poem whilst a Protestant, more than eighty years ago and up to this great War this hesitating, half-argumentative and half-poetical faith in praying for the dead remained the crest of the wave of Anglican belief in one of the most consoling dogmas of Christ's religion. As defined by the Council of Trent, it is that there is a middle state of souls in the next life, suffering for a time on account of their sins, though surely destined for heaven when their tardy proba-

tion shall be ended; and also that the prayers of the living help these patient sufferers forward towards heaven, especially by the offering of the holy Sacrifice of the Mass.

Among Anglicans, therefore, a shadowy doctrine and a poetical imagining about the future middle state was all; except here and there a group of half-Catholicized High Church worshippers could be found, thinking right and praying right about the faithful departed; yet even these super-high spirits disliked the term Purgatory, and not seldom struck hard blows at it. The imprisonment was owned, the prison was disowned: one of the many paradoxes of Protestantism.

This awful War, which is the broad and crowded road of death, trodden not by thousands or tens of thousands, but by millions of men who are pressing across the borders of eternity, has lifted up its voice with bleeding insistence and drowned the hateful cry of Protestant revolt against a sweet Catholic truth. Last year, on the anniversary of the opening of the war, the ten English archbishops drew up a service prayer for the departed souls, to be said in the churches of their country. It was, indeed, but a little formula, modestly inserted amid other and much longer war prayers. Religious public opinion called for it in such a volume that even the ingrained caution of English state prelates could not ignore it. So the innovation—the first hint of such a thing since Queen Elizabeth—was timidly ventured on.

To a Catholic this timidity seems amazing, but reflection will make one realize that at the change of religion in the middle of the sixteenth century, no doctrine was worse hated than this gem of prayerful charity for the faithful departed. Every least trace of prayers for the dead was deliberately and indeed fiercely cut out of the Book of Common Prayer; and in the Thirty-nine Articles of Religion, the official creed, the doctrine and practice was abusively anathematized. Even in the Anglican burial service, which is almost integrally taken from the Catholic ritual, every breath of intercession for the dead is stifled.

So the "Church of England as by law established" had abolished Purgatory and had repudiated prayers for the dead once and forever as a vain illusion, and now the Black Death of the war has sent living men's souls by universal impulse into the shadowy realms of the future in search of their beloved dead. It became a universal pilgrimage of prayer. The demand for public approval and for the voicing of its sacred love officially, would not take refusal. The two archbishops' faint must yield. They did so, as we have seen, reluctantly, and printed among prayers for the living soldiers. "There was, of course, no mention of Purgatory," says a writer in Emmanuel, "no hint of suffering of any kind, and the prayer was so worded that the living and the dead are mentioned together. All the same, it was a prayer for the dead: 'We bless Thy holy name for our brothers who have laid down their lives for their country, and we beseech Thee to grant that at the last we, with them, may obtain eternal joy.'"

The second prayer was somewhat less vague, though still far too short for the frank intension of the Catholic and the Eastern Churches: 'Grant that they [the fallen] may be accounted worthy of a place amongst Thy faithful servants in the Kingdom of Heaven, and give both to them and to us forgiveness of all our sins, and an ever-increasing understanding of Thy will.'

All this, by the way, whilst aiding the honest lads who gave their lives for their country, will furthermore do good service to the cause of Catholic truth in England. It is hard to see how a war, even a big war, can make a religious practice, condemned by Anglicanism for ages as hideous untruth and discarded loathing, scriptural and commendable.

When the archbishop's prayers were promulgated this happened; some of the ministry held the prayers up and fought them off; the brave boys who were gone "over the top" into eternity must not be papalized. So thought not a few, and among them stood forth as a leader Bishop Knox, of Manchester, who is frankly a Protestant and who considered praying for the dead as wholly superstitious, and he maintained it to be "not in accordance with the Book of Common Prayer." He experienced rough handling, however, from the dean of his own cathedral, whose jurisdiction (strangely enough) overrides that of his bishop in the Episcopal shrine. So the bishop forbids, the dean insists; and the latter wins the day and the prayers for the dead are recited in Manchester cathedral.

There is no doubt but that the original rejection from the Prayer Book of prayers for the dead was not merely on account of alleged abuses of the practice; the reason was far more fundamental. The framers of the Prayer Book disbelieved in any future middle state whatsoever. All the saved went straight to heaven as the damned went straight to hell—such was their conviction. Any middle state was a popish myth, as Luther and Calvin emphatically taught. This was, in fact, a logical corollary of the doctrine of justification by faith alone. Prayers for the dead ceased in England for precisely the same reason as they ceased in every other country which accepted the Reformation. No canon law was needed in these nations for suppres-

DANGER LURKS IN EVERY ONE OF US

We Are As Full of Deadly Poisons As A Germ Laboratory.

AUTO-INTOXICATION OR SELF-POISONING

"FRUIT-A-TIVES" Absolutely Prevents This Dangerous Condition.

The chief cause of poor health is our neglect of the bowels. Waste matter, instead of passing from the lower intestine regularly every day, is allowed to remain there, generating poisons which are absorbed by the blood.

In other words, a person who is habitually constipated, is poisoning himself. We know now that Auto-intoxication, due to non-action of the bowels, is directly responsible for serious Kidney and Bladder Troubles; that it upsets the Stomach, causes Indigestion, Loss of Appetite and Sleeplessness; that chronic Rheumatism, Gout, Pain In The Back, are relieved as soon as the bowels become regular; and that Pimples, Rash, Eczema and other Skin Affections disappear when "Fruit-a-tives" are taken to correct Constipation.

"Fruit-a-tives" will protect you against Auto-intoxication because this wonderful fruit medicine acts directly on all the eliminating organs. 50c. a box, \$ for \$2.50, trial size 25c. At all dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

sion of this consoling religious practice; it is for the religious body as part of what they felt to be the shackles of Catholicism. In England however, there was so widespread and deep-rooted a love for the devotion—as, indeed, for all Catholic devotions—that the State Church so expressly and so emphatically condemned it. Archbishop Cranmer, the chief author of the Church of England's formularies, is squarely on record against Purgatory and prayers for the dead. Yet more clearly is this expressed in the Homilies, a collection of instructions commanded to be read to the people in all churches "on every Sunday and holiday of the year;" a body of doctrine having the explicit sanction of the thirty-nine articles. The doctrine thus "defined as of faith" by the Homilies, it we could say that of any teaching of Anglicanism, is as follows:

"Now to entreat of that question, whether we ought to pray for them that are departed or no. Whosoever, if we will cleave only unto the word of God, then we must needs grant that we have no commandment so to do. For the Scripture doth acknowledge but two places after this life, the one proper to the elect and blessed of God, the other to the reprobate and damned souls, as may be well gathered from the parable of Lazarus and the rich man. These words as they confound the opinion of helping the dead by prayer, so do they clean confute and take away the vain error of Purgatory. . . . Therefore let us not deceive ourselves thinking that we can help other, or other may help us by their good and charitable prayers. For as the Preacher saith, where the tree falleth, whether it be towards the south or the north, there shall it ever place the tree falleth, there it lieth, meaning thereby lieth in the state of salvation or damnation. . . . Where is then the third place, or where shall our prayers help or profit the dead? Let these and such other places be sufficient to take away the gross error of Purgatory out of our heads: neither let us dream any more that the souls of the dead are anything at all helped by our prayers." (Third part of Sermon concerning Prayer.)

Thus the root reason for the rejection of prayers for the dead originally was the non-existence of a middle state after death, and it so continued to be in subsequent revisions of the Anglican formularies. The two present archbishops are simply proclaiming their Church a wrong teacher, a misleader of her children, a betrayer of the Christian faith, when they counsel them to pray for the dead. Nor have they the majority of the bishops with them in their kindly but shrinking effort; for at a recent official gathering of the English prelates, a motion was made to restore officially to the Prayer Book public festivals that of the Commemoration of All Souls on November 2d, which was strongly supported by the Bishops of Oxford and Salisbury; but Dr. Henson and the Bishop of Exeter spoke against the proposal. The amendment was rejected by one vote the numbers being 9 for and 10 against. Thus as the present revival of purgatorial prayers in Protestant England began timidly and tentatively, so it remains; it is largely practiced, we know, but not without serious difficulty.

In America, however, we see quite a better state of mind among our Episcopal brethren. The latest General Convention readily enough and by a decisive majority of the

bishops, and of the deputies both lay and clerical, adopted a really Catholic prayer for the departed, and directed its insertion in the Prayer Book burial service. A yet hotter and fuller recognition was largely desired; but what was won was unquestionably a triumph for Catholic truth in this matter. But let it be noted, that this reversal of doctrine and practice was not owing to a renewed study of Scripture evidences and Christian history, but avowedly a yielding to the cry of bereaved nature. This was well expressed by one of the clerical deputies:

"With respect to Prayer Book revision the progress was less than had been hoped for, but it was good as far as it went. The principle of direct prayers for the departed has been accepted by such overwhelming majorities in both houses that it is never likely to be questioned again. Dr. Alsop expressed the view of very many deputies when he said that he never had believed in prayer for the dead until one for whom he had daily prayed, passed into rest; and then suddenly it broke upon him that the distinction between prayer for the living and prayer for the departed was wholly artificial and he had continued to pray as a perfectly natural act of faith ever since."—The Missionary.

"THAT ANGEL OF THE WORLD"

"That Angel of the World" is the beautiful title Shakespeare gives "reverence." For, like a celestial spirit, that fair virtue safeguards purity, recognizes authority, protects innocence, honors integrity, venerates age, defends helplessness, does homage to sanctity, and gives God the worship that is His due. Reverence is a feeling of profound respect, mingled often with awe and affection for what is great in power, wisdom or holiness. The chronic praisers of the times that are gone are bewailing the fact that the pre-war world and all it stood for are in the crucible, and that the new era now being so painfully born will sweep away as fictions and falsehoods nearly all the foundations on which the virtue of reverence rests.

But these modern prophets of woe need not be so gloomy and disconsolate. For as long as Christ's Church endures,—and we have His promise that He will be with her all days even to the end of time, and the gates of hell shall never prevail against her,—reverence will still remain the angel of the world, and will continue, as of old, to be the savior and guardian of everything that inspires and merits veneration. The innocence of children, the purity of womanhood, and the sacredness of marriage, for example, will be as much the object of the Church's concern after the war as now. She will still teach the faithful that their bodies are inviolable temples of God; she will proclaim in the future, as she ever has in the past, that the voice of all lawfully constituted authority is the voice of Heaven and should be revered and obeyed accordingly; she will insist, no less than now, that suffering is a holy thing and that the poor are the wards of God; and she will continue to prove, in season and out, that she is ready to make any sacrifice rather than let the least of her little ones lose the Faith delivered to the Saints, or ever to be wanting in that reverence for Holy Church, her teaching, her services and her ministers that is indeed the angel that is leading all Christian souls safe to Heaven at last. —America

FLANDERS BELLS

(By Grace Hazard Conkling, in July Everybody's) Oh it's I that would be hearing The Flanders bells again, The way they used to murmur Across the evening plain, The way they used to jangle Through rainy dawn or fair, And laugh the people's laughter And pray the people's prayer.

The farm-lads come with plowing, The oxen safe in stall, The teamsters back from fairing, The old bells knew them all, And children ceased their playing And hearkened on their knees What Angels was saying Above the roadside trees.

Oh, it's I that would be seeing The men come home again Along the Flanders highways Through sunlight and through rain; Their voices would be tender, Their weary eyes be wet, To hear the great bells crying What no man could forget.

Evening they knew and morning, We'ding and funeral, And songs of little children— The chimes could sing them all! And many a woman listened After her prayer was said, To hear the bells go flying Like angels overhead.

They've melted them for metal, They've melted them to guns, Go bring them home to Flanders The patient exiled ones! When all the guns are captured Melt them, melt them down, And mold them into bells again For every Flanders town!

Pending in Rome is beatification of the 1,743 martyrs of Tonkin, China. The documents in the process make nine large volumes.

THE PRIEST'S HELPER

A certain clergyman says: In my experience as a priest I have found that the weekly advent of the Catholic newspaper is one of the greatest helps that a priest can have in his parochial work. To the Catholic family it is a silent and dignified reminder of its religious duties, such as Sunday Mass, etc. Any Catholic family that reads a good Catholic weekly will not be numbered amongst the absent ones at the Sunday Mass. —Sacred Heart Review.

Cultivation is as necessary to the mind as food to the body.—Cicero.

WHEN USING WILSON'S FLY PADS READ DIRECTIONS CAREFULLY AND FOLLOW THEM EXACTLY. Far more effective than Sticky Fly Catchers. Clean to handle. Sold by Druggists and Grocers everywhere.

With Wheat at \$2.21 Would You Sell at \$1.00—Not Likely

And yet your uninvested funds are worth 5% to 7% in safe and convenient forms of investments, due to the same economic causes. 5% Victory Bonds Are an Example. Before the war it would not be possible to obtain more than 3% on an investment like this. To-day they yield 5%—a 65% advance.

Why not write us to-day and take advantage of the opportunity? We deliver bonds for purchase subject to inspection at any bank at the following prices: \$1,000 costs \$989.75, 500 costs \$484.87, 100 costs \$96.97, 50 costs \$48.49 and accrued interest.

Larger amounts in proportion. Interest payable every six months at all banks. And remember, Victory Bonds are readily salable and Free of Federal Income Tax.

If you have funds at 2% for which you have no immediate use, you can practically double your income from the date of your investment in Victory Bonds. Write us, therefore, to-day. Fill out and mail the coupon below. Address Dept. O.

Economy! "SALADA" TEA

is not only the most economical on account of its great strength but you have the refreshing and delicious qualities as well. Ask your Grocer. In Sealed Metal Packets.

STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS. B. LEONARD QUEBEC P. Q. We Make a Specialty of Catholic Church Windows

Sunshine Furnace Efficiency

The test of furnace efficiency is the volume of heat it conserves for actual use, from the heat generated in burning your fuel. There is a fixed volume of heat in every kind of fuel, whether it is wood, soft coal or anthracite. The business of your furnace is to extract all the heat, which all furnaces do—and to conserve the maximum of it for use—which the Sunshine furnace does.

The Sunshine semi-steel firepot is built with straight walls—not sloping to form and hold a non-conducting deposit of ashes. A very important point in furnace efficiency. The grates of the Sunshine furnace are equal in area to the firepot, so that fresh oxygen—without which proper combustion is impossible—flows to every part of the fire all the time.

All air passages are exactly proportioned so that neither too much nor too little air passes over the radiator—there can be no superheated air, nor any under heated air, sent to the rooms above. The doors, drafts and dampers are machined to fit snugly and to exclude heat-wasting air currents from the outside.

Engineering Service Free. McClary's own heating engineers are at your service when you buy a Sunshine Furnace, to give you free expert advice on your home-heating requirements. Write to the nearest McClary Branch and ask for particulars about this service. A booklet, "Comfort in the Home," makes clear all the things you want to know about furnaces and it is sent free on request.

McClary's Sunshine Furnace

London Toronto Montreal Winnipeg Vancouver Calgary St. John, N.B. Hamilton Edmonton Saskatoon